

The Bombay Guardian.

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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—WE rejoice to hear of the termination of the Ashantee War. The King has accepted the proposed terms of peace, paying a war indemnity of £200,000. We fear however that his people will groan for many days to come under the burden thus assumed by the King. If he could have been dealt with personally, it would have promised better for the future.

—If the best news is that God for Christ's sake saves sinners, the second best is that sinners consent to be saved, and we are thankful to have received a special number of the *British Evangelist*, dated January 8th, full of details regarding the glorious work going on in Scotland. But our space is all occupied and we must reserve it for our next issue. Let us just mention here that nearly 6,000 working men gathered on Sunday, Dec. 28, in the Corn Exchange, Edinburgh, to hear Mr. Moody, and 700 followed him afterwards to the Free Assembly Hall as inquirers. They were too many to speak to individually, and he asked those who were earnestly desiring to know Christ as their Saviour to stand up, when nearly the whole of them stood up at once. Ministers and laymen of forty years' experience, said they had never witnessed such a solemn sight. "God's people, though thrilled with amazement, are expecting greater things in the days to come."

—FAIR Dhollera has fallen below five pence in Liverpool. It is high time our Native friends gave up their cotton dreams, and felt that responsibility is laid upon them to spin all their own cotton. In time they may need for home consumption as much as they have ever exported.

—WE observe in the *Times of India* a letter in reply to what appeared in our columns last week on the subject of Free Masonry. We are glad to see this statement and hope to notice it next week.

—SOME of the testimony given at the inquest held over the body of a Brahmin found dead in the Worlee temple, is curious as illustrating the customs and ideas of the Hindoos. The Brahmin was a mendicant, and was regarded as a *sadoo* or holy man, and people of all classes thought it a privilege to supply all his wants; and when his daughter was married, he expended no less than Rs. 700. His food was sweetmeats, potatoes and milk, no grain, and of course no meat. He was enslaved to the use of intoxicants (*bhang* and *ganja*), which does not seem to have affected his reputation for sanctity. The witness who found him apparently dead, could not verify the fact, because if the Brahmin was really dead he would have been defiled by touching a dead body. When they found he was dead, they were proceeding quietly to burn him, though his hands were tied together. Somebody present, however, saw fit to give notice to a

police peon, and thus the matter became the subject of investigation.

—THE Rev. Mr. Ferguson, of the Chumba Mission, left on the 1st inst., by the *Arabia*, for Europe. He says: "I am exceedingly sorry to have to leave India, and if my health gets restored it is not improbable that I will return."

—IN June last the Bishops of London, Winchester and Rochester issued a joint letter to their clergy recommending a special simultaneous mission to be held in the metropolis for the ten days immediately preceding the Lent of 1874, viz., from Sunday the 8th, to-morrow, to Tuesday the 17th inst. In a paper on the subject of Parochial Missions in the *Sunday Magazine*, the Rev. A. W. Thorold, referring to this proposed Mission, says: "It is for the entire town on both sides of the water, and not merely for isolated blocks, and is certain to be conducted by men who, for preaching ability and pastoral experience, rank among the foremost of the English clergy." It is thought that as many as 300 parishes may accept these services, and wait upon the Lord for a revival of his work. The object of mission services is thus stated: To preach Christ's Gospel among the godless and ignorant; to vitalize formal profession into spiritual religion; and to stir up real Christians into more self-denying activity and a closer communion with God. An article by the editor of the same magazine, treating of this matter, we have marked for selection. We believe that this season of special prayer and labour will be observed in many Nonconformist churches as well. It may be that this shall prove the Lord's time to visit London, as he has been visiting Edinburgh. Once fairly begun, in the power of the Lord Jesus, we have no idea that the work will be limited to ten days or to forty.

—A HINDU woman has just been sentenced by the Bombay High Court to 18 months' rigorous imprisonment for selling her own daughter, aged ten years, to a prostitute, to be brought up for a life of prostitution. The woman came to Bombay from her native village for the express purpose of making this bargain. Her avowed reason was that she had too many children to support. She sold the girl for 60 rupees. The woman who bought the child received a similar sentence. Morally, there can be no comparison between the guilt of the mother and of the purchaser, and it would have been well if a much severer sentence could have been imposed. We know that Native ideas differ very much from our own on this subject; that a woman who sells her daughter for such a life will not be put out of caste, and that caste distinctions even exist among prostitutes, and that no marriage entertainment is complete without the presence of some of this class to sing and

dance, receiving often far more attention than the bride herself. But this only constitutes an additional reason why the crime should be treated as a very serious one, akin to murder. One province of law is to educate; perhaps the most important of the uses of law is just this, to give people correct ideas of what is right and wrong in human conduct, and it is very desirable that the axe should be laid at the root of those pernicious customs which Hinduism tolerates.

—It is matter of much thankfulness to Him from whom cometh down every good gift, that the impending famine in Bengal has been foreseen by those who were in a position to take the steps needed for its alleviation, and who were not lacking in the good-will and energy demanded by the occasion. The Supreme Government has not hesitated to lay out three millions stg. in the purchase of an ample food-supply, and it undertakes to double all subscriptions made for the relief of the people. Human society is so constituted that the first whisper of an impending famine simply stimulates the covetousness reigning in many hearts, and leads them into grain speculations. The laws of free trade with which the Government has been so unwilling to interfere, are little else than the channel in which this cruel covetousness moves. It is appalling to think that there should be men in this world, not few or far between, who when they hear that myriads of their fellow-creatures are likely to be swept away, immediately begin to ask themselves, How can I make money out of this state of things? and to task their faculties with this delightful problem. And this is the principal difficulty in the way of conveying bread to the hungry, that an army of avaricious grain-dealers has to be met and overcome, or met and conciliated. It is now calculated that provisions may have to be supplied to two and a half millions of people, for seven months; 240,000 tons would meet this demand; Government have arranged to receive 340,000 tons. The great remaining difficulty is the transport of the food to the mouths of the hungry. We see the vastness of the work which the Government has taken in hand. Sir Richard Temple is giving himself, with extraordinary energy, to the work of supplying and creating means of transport, and has ordered the construction of a tramway, 24 miles in length, to Durbunga from a point near Monghyr. It is well to remember that the wisest plans of men are liable to fail through contingencies that no man could foresee; and there ought to be much prayer on the part of Christians, that success may wait upon these endeavours of Government. Government has given no sign indicative of its sense of dependence upon God, in this matter; though we gladly believe that some who are concerned in the administration of Government realize this, and offer

earnest prayers to the God of Joseph, Daniel, and of every contrite heart.

—MR. K. R. VICCAJEE, a Parsee, has been directing his attention to the subject of Parsee vital statistics. Out of every 1,000 Parsees dying in Bombay, 500 are infants under four years of age. As many of the Parsees are living in the best parts of Bombay, and share in all the sanitary improvements of the town, he thinks it very surprising that such an exceptional mortality should take place among their children. Mr. Viccajee, as we learn from the *Rast Goftar*—

Urges the intelligent Parsee youths of this generation to wage a crusade against the present custom of keeping their women in confinement for forty continuous days after delivery, in a nasty, stinking, low, damp corner of the ground-floor of a house, and rigidly excluded all this time from pure air and light; the effects of which sooner manifest themselves upon the child than upon the child's mother. It is to this pernicious custom of the Parsees, which we are assured does not obtain with any of the other Indian races, that Mr. Viccajee attributes this wholesale decimation of the Parsee children in their infancy. Were the present pernicious system of confining the Parsee women done away with, and more care bestowed in the nursing of children; were early marriages, more especially the *intermarriages* which take place so frequently among many of the Parsee families, done away with, Mr. Viccajee thinks the infant mortality would be considerably reduced.

The outrageous and cruel treatment to which Parsee women are condemned during their confinement, we have repeatedly noticed, and it is amazing how quietly this monstrous exercise of private tyranny is tolerated. If the women were sent to the worst prison in India, their treatment during this critical period would be lenient compared with the absurd rules to which they are actually subjected. We earnestly hope that Mr. Viccajee's recommendations may be attended to by those whom he addresses.

—BISHOP MILMAN recently refused to allow ministers of the Church of England to preach from the pulpits of Scotch Churches. A defence of his course appears in the *Indian Church Gazette*, which the *Friend of India* ascribes to himself and of which it says, "Never have we read anything so humiliating to the Church of Heber, Wilson, and Cotton." Here is an extract from the Defence:—

The cases of the late Bishop of Winchester and Bishop Ewing and the present Archbishop of York having taken part in Presbyterian services is really nothing to the point. The Church of England is bound by the law and spirit of her constitution, and not by the errors of individual Bishops, though they be good men. If a Judge of the High Court were in a fit of kleptomania to steal a pair of gloves, no one would argue that such an act made theft lawful. If the Church of England has acknowledged the Church of Scotland to be a true Church (though we do not remember to have seen this statement), it must be borne in mind that she also recognizes the Church of Rome as a true Church. And those persons who are so fond of asserting that the Church of England is a Protestant Church should not forget that she is Protestant all round. She protests—if she protests at all—equally against Popery, Presbyterianism, Baptists, Independents, &c. She has a distinct platform and constitution, which she is bound to conserve and maintain.

If this is really from Bishop Milman's pen, it defines his position very clearly. A man who believes that the Church of England protests *equally* against Romanism, Presbyterianism, Baptists, Independents, &c., must believe that Gospel truth is of very little consequence. For these last-mentioned systems hold substantially the same doctrinal views that the Church of England

does, and (with her) differ *toto cælo* from the Church of Rome with regard to fundamental doctrines. It was with respect to these vital matters that the Church of England broke away from the Church of Rome; and the other Protestant denominations while holding these with her, differed from her in respect to church government, forms and ceremonies and rites, matters of which very little account is made in the New Testament.

—It is matter of great thankfulness that the Macao coolie-trade has been put a stop to. It is deplorable that the second half of the 19th century should have tolerated the barbarities that have been practised in connection with this traffic. We find in the last *Friend of India* an article on the Chinese in Cuba, the following extract from which, will give an idea of what these poor creatures have had to suffer:

The man who gives the account we have referred to is named Pang Akan, and is a native of Secoy. In the last year of the reign of Hamfung, the then Chinese Emperor, he was kidnapped and carried to Macao, where, bound hand and foot, he suffered for days in the vile recesses of a barracoon. The frightened gang were taken to the emigration office and ostentatiously questioned as to their desires. But, says Pang, "the kidnappers employed men to answer the questions for real emigrants who were ultimately sent on board." The narrator was shipped with 1047 others, and the voyage lasted three months. On arriving at the Antilles, the miserable cargo, terribly thinned by death and starvation, was placed in a building where the men were divided into classes according to their fitness for labour. It was the object of their enslavers to distribute them as much as possible, so that no conspiracy, of any strength, might take place. Pang was among a body of twelve sent to a sugar-refinery. Here they were so brutally treated by an overseer, whom they well nicknamed "the live tiger," that a third of their number died within six months. Our hero himself, although then but a weakly youth, was made to carry a man's burden—as understood in Havana. With this load he would be goaded and "shoved," out of mere "fun," by those holding brief authority over him, so that it was all he could do to stagger onwards. One day he resented being made a butt for plantation wags of this kind, and was in consequence seized and beaten so severely that there was not "an inch of sound flesh in my body." And, though ten years have passed since the castigation took place, Pang still bears the marks of his terrible flogging. After a while his treatment became intolerable, and he determined to escape. He planned his attempt with care, and managed to reach Boston, where he met with a good-natured watchmaker who took him in and taught him his trade. Pang then started watch-making on his own account, stored up his savings and returned to Havana, where he opened a shop. He says he made "plenty of money," but, unluckily, "expenses were also great," so that he again visited America. Fortune still frowning upon him, he took steamer at San Francisco for China.

—Indian Statesman:

In the Western States of the American Union a very considerable latitude is allowed the profession, and such playful epithets as "catawompus cuss" and "all-fired idiot" occupy an important part in editorial controversies. But even the most facile *littérateur* of the "Friscoe" school of journalism would find himself beyond his depth if he ventured into collision with the *Parsee Punch* or the *Rast Goftar*. Even our contemporary the *Bombay Guardian*, who is rather addicted to using strong language of a Scriptural type, would hardly come out with fresh laurels from such an arena.

If the perfection of vituperation is in disguised bitterness, the *Statesman* bears the palm, and the above quotation is a proof of it. The *Statesman* knows very well that we never resent any reflection on ourselves personally, but that the "strong language" has been elicited from us by apologies for idolatry. Our greatest offence is in calling attention

to the teaching of God's word regarding certain practices.

—OUR above-named contemporary concludes an article on "The Prospects of Indian Opium in China," thus:

Setting the consideration of the moral questions involved entirely apart, it is satisfactory to learn that the Indian revenue is in no immediate danger of being embarrassed by a failure of the opium traffic.

It is astonishing how easily the consideration of moral questions is set aside, when profit and loss are concerned.

—THE Rev. Mr. Beynon of the London Society's Mission, Belgium, has now been in the country fifty years. There is no other example of a foreign missionary spared to spend so many years in Western India. Mr. and Mrs. Beynon are now both in their 73rd year. The following is from a letter received from him the other day:

I had an attack of paralysis this time twelve-month. I have great cause to bless the Lord for the wonderful manner in which he has restored me at my age. I think the cause of it was too much exposure to the sun, and that it commenced before I went home. I am able to do hardly anything as yet in the Mission. I tried Bazaar work last week, but my head got so confused that I was obliged to desist. It may be that my work is done. May the Lord enable me patiently to submit to his will!

—THE returns of the Punjab Religious Book Society show a remarkable advance. The Bible and Tract work are united in this Society. The subscriptions and sales for the Bible work rose from Rs. 967 in 1871 to Rs. 3,439 in 1873, and the issues from 1,268 to 12,790. The receipts in behalf of the Book work amount to Rs. 10,756 against Rs. 2,144 in 1871. Among the letters published in the Report is one containing the following suggestion:

My third suggestion is that our Scripture portions and Testaments should be published with brief marginal notes, explanatory of historical, geographical, and other local allusions, which are not easily understood by uninformed readers. These make our Scriptures to a great extent unintelligible, and hence uninteresting to all unassisted readers. I have often heard our earnest readers of the Scriptures complain that they cannot easily comprehend it, and hence they invariably seek for tracts and religious books in preference to Scripture portions. Cannot this difficulty be removed by the remedy above suggested? The adoption of it would not much increase either the price or the bulk of the books; and as the notes would not at all explain the text, the Bible Society cannot have much objection to inserting them.

The constitution of the Bible Society does not, we suppose, allow of any compliance with this suggestion, and it is a pity. This is really one of the great difficulties in the way of a general distribution of the Bible. Let any one begin to read aloud from the Scriptures to a purely Native audience, and he will find that, in order to keep them interested, explanations will have to be given. The proper names are all strange to them; the allusions to matters contained in other portions of the Bible leave them quite in the dark. An Englishman brings with him to the reading of the Bible a great deal of information that elucidates the text, which the Hindoo is ordinarily quite unacquainted with.

We are indebted to a friend for the following communication:

THE LORD GATHERS HIS LILIES.

The following circumstances in connection with the ministry of the late Rev. Robert McCheyne may be interesting to those to whom his memory is precious:—

In the spring of 18— three Christian friends agreed to go together to a neighbouring church

where the Rev. Mr. McCheyne was expected to preach. He took for his text the words "My Beloved hath gone down into his garden, to the beds of spices, to feed in the gardens and to gather lilies." (Song Sol. vi. 2.) Mr. McCheyne spoke of those seasons of revival in the Church of Christ as times when it might be said that Christ came down into his garden to feed among the spices, drawing forth the graces of his people, and delighting himself therewith; as times also when he took many of his people home, thus gathering his lilies.

On the way home the discourse formed the subject of conversation among the three friends, and one of them remarked, "Well, there is little doubt that Christ is at present reviving his Church in Scotland, and you will see that many of the Lord's people will be taken away." They then spoke of death, its awful solemnity, but specially of the death of believers, and how strengthening they thought it would be to faith to be permitted to witness the death of a believer, and to see the soul upheld by the faith and hope of the Gospel in that hour when heart and flesh were fainting and failing.

Shortly afterwards the three friends parted, little anticipating how soon their half-expressed desire was to be granted. As is often the case, it was to be "by terrible things in righteousness," for they were not only to see a soul upheld when passing through the dark valley, but they were to hear the shout of victory from the very midst of the swelling waters of Jordan.

Within little more than five months from that memorable evening the Lord Jesus, walking up and down in his garden, had gathered from the midst of themselves four of his precious lilies. True the lilies were his, but they had blossomed sweetly where they grew, and many a tear testified how dear they were to the hearts of those who were left sorrowing yet rejoicing. And just as the flowers of the garden give forth each its own peculiar fragrance, so it was wonderful to mark how some special grace of the Spirit was manifested in each beloved one as they were gathered by the hand of the Heavenly Gardener.

"Then they that feared the Lord spake one to another, and the Lord hearkened and heard."

We have received from a friend well acquainted with the subject of the narrative and with the particulars of his conversion, the following account of the way in which a soul was brought to Christ in the face of the difficulties interposed by hereditary Romanism.

MY STORY.

I was born in Dublin on the 21st November 1840, and at seven years of age went to Waterford. In that city I went to school to Mount-Sion Monastery. I learnt to read in this place, and became acquainted with the Roman Church doctrines; indeed I may say that I was well up in church formalities by the time I left.

I returned to Dublin in 1851 or thereabouts, after which I never went to school, except a few times to a Sunday school: so that I may say my schooling ended at eleven years of age. My father was a hard-working and strictly sober man, and, so far as things go, religious. And, if I remember correctly, his faith in the Roman Church was not great. My mother was in many respects the same; indeed they were well matched. My religious principle consisted in the fearing sin and yet committing it, in making resolutions and then breaking them, and finally becoming disgusted with myself because I could not keep them; turning to God to-day and forgetting Him to-morrow.

I went on in this way till long after I came to India. About eight years ago I became a teetotaler. During the time I was a teetotaler I felt a great horror of sin; so off I went to confession. No one told me to go, I went myself, feeling the need; and so much did my sins overpower me that I cried in front of the priest. He, poor man, looked amazed and said: "Wait, wait, my son, commence your confession properly;" so I commenced and said after him, "I confess to Almighty God, Saint Peter and Paul, and all the Saints," &c. &c., so that I was compelled to drive back the real contrition to perform a lot of nonsense.

Had any man pointed out Jesus as the taker away of sins I should have been converted that night; as it was, I went through the form, and came away without relief and deep in uncertainty. I went to confession once after that, but not with the same feelings.

Some time after this I read in a book by one of the Fathers of the Roman Church that it was supposed that the Apostles did not go straight to heaven, but flew through purgatory before going there. I said, Well, if they did not go to heaven, there is no use in my trying. And so I gave it up.

After this I became very irregular, and went so far as to say that religion was all a sham, and that God was not a fair God, since he placed me in this world endowed with certain burning passions, well knowing that I could not resist those passions, and then told me He would send me to hell for indulging in them. So in this state I was going on when a gentleman asked me to go to his meetings. I cut the matter short at once by refusing. And I did not go. Again I was asked about six months ago, and when I went heard the Gospel preached, and extemporary prayers said. I regret to say that I sneered at both. And when I found that it was taking some effect on me, that I heard some truths that could not be denied, I took to reading the Gospel at home, not to seek light exactly, but in order to prove that the preacher was not correct in his form and style of conducting the meeting.

All at once I began to think a great deal of my old Church teaching, and in reading the Gospel I tried to prove my Church was correct, and that it was through some fault of mine that I did not find peace: but that reading, thank God, settled the matter—in this way.

I found no order whatever for confession to a priest.

I found the second commandment broken by images.

I found that the Pope in canonizing saints set himself to be a judge of men, whereas it is Christ alone who will judge the world: and the Pope is therefore setting himself in the place of Christ Jesus our Lord.

I found that Infallibility is a sham.

I found, on comparing history, that Rome had no authority over the British Church until 1072.

I found by the Gospel that Saint Peter did not establish the Church in Rome.

And I found in the Gospel, "He who cometh to me I will in no wise cast out." On that verse I went to Christ; and as clearly as I felt the weight of my sins before, I now feel that I am cleansed by the blood of Christ. And, thank God, I can say with the people of Corinth (1 Cor. vi. 11):

But now am I washed,

But now am I sanctified,

But now am I justified, in the name of the Lord Jesus, and by the Spirit of our God.

Now in conclusion all that I ask you Romanists to do is—READ the Bible. St. Paul says, "Prove everything." "Be men of understanding." And pay particular attention to the New Birth in John iii. 3.

T. H. MATTHEWS.

The Bombay Guardian.

SATURDAY, FEBRUARY 7, 1874.

A VISITATION.

Bishop Harris, accompanied by the Rev. Messrs. Spencer and Houghton, also by the Rev. Mr. Parkhurst, all of the Methodist Episcopal Church of America, left by the Steamer *Arabia* for Suez on the 1st inst. Passage had been taken for the party several weeks previously, but it was supposed that the steamer would not leave till the Monday and they would be allowed the Lord's day on shore. When it was found that the steamer would sail on Sunday morning, the proposed visit to Poona had to be given up, with much regret. During the four days the brethren were here, they were at six services, and a very powerful impression was made by their earnest addresses. It was a delightful season altogether, and will long be remembered by those who took part in it. Falkland Road Hall was crowded on Friday when Bishop Harris preached a noble sermon on the grand words of our Lord Matt. xvi. 24-27, bringing out most impressively the doctrine that the true worth of

man's nature is only realized in Christian discipleship. He pointed out the defectiveness of the common idea of Christian self-denial, as the renunciation of a present good for a future, and showed that the self-denial taught and exemplified by our Lord, is the renunciation of our own will in favour of the will of God because our own is wrong and God's is right. The fact that blessedness comes eventually in connection with God's will, is matter of supreme thankfulness, but does not constitute the ground of God's claim upon us. Loyalty demands that a rebel should submit to his sovereign, whether there be any reward for his submission or not. Christ demands that we should deny ourselves, and take up our cross and follow him, because there is no other way in which we can enter into our right relations with God. After the sermon there was an ordination service. Mr. James Shaw and Mr. Frank Pearcey (of Egutpoora) were ordained deacons, and subsequently the Rev. W. E. Robbins and Rev. James Shaw were ordained elders. The other ministers present, including Rev. C. Harding of the American Marathi Mission (Congregationalist), took part in the imposition of hands. It was a most solemn and impressive service. On Saturday evening a general Fellowship Meeting was held in the same place; it was also a farewell meeting, so the Bishop and party left immediately afterward to go on board. Two or three hours passed very happily away, and with the manifest presence of the Spirit of God. Messrs. Spencer and Houghton are endowed with remarkably fine voices, and sang many of the songs of Zion in a way that carried home the truth to many hearts. No one could doubt after hearing them that there is a great evangelistic power in the Gospel thus sung by men who hold the gift as from God and seek to honour God by means of it; and we can understand how Mr. Sankey's singing should be such a powerful ally to Mr. Moody's addresses. One who has since submitted fully to the Lord, told us that she was powerfully awakened by the hymn "Almost persuaded" sung by Mr. Spencer at a previous meeting. The tones of these dear brethren will long linger in our recollection. Speaking of Mr. Moody, we may mention that Mr. Parkhurst is pastor of a church in Chicago very near to the church that Mr. Moody has raised up there. Mr. Moody began by getting a few children together on the Sabbath, and the Lord blessed the work till it developed into a large and powerful church. We should be glad to reproduce if we could the remarks made at this Saturday meeting by Bishop Harris and many others; but we cannot trust our memory to report them. There was something very touching about the words of Mr. Parkhurst. On the Sunday before the great fire there were 963 children present at his Sunday school, and without any exception the families represented by all these were burnt out, as was the church also. Mr. P. was for ten hours doing his utmost to get the people to places of safety. The burden of labour and anxiety was for a time very great; his wife sank under it; his children also were taken away. Thus bereft and solitary, the Lord enabled him to go on with the work of restoration till a new church was completed, when he took to his bed and for nine weeks was between death and life. Entire relief from pastoral work for a season was prescribed, and he undertook

this journey round the world, which has been blessed to his complete recovery. One could not but remember the words of Peter, The trial of your faith is more precious than gold, though it be tried with fire. We may as well here relate one of Mr. Moody's illustrations, as presented by Mr. Spencer at a meeting on Saturday morning. Mr. Moody was walking with his little girl; the ground was very slippery and she took hold of her father's finger that she might keep from falling. After a while she felt that this was not enough, and asked leave to take hold of his hand, which he accordingly gave her. Finally, she said, Father, I wish you would take hold of my hand, and then I shall be sure not to fall. Thus the Christian is made to realize more and more his dependence on Christ, and finally obtains assurance in the consciousness that Christ has taken hold of him with a loving and faithful grasp. The Bishop and his friends are expecting to visit Palestine.

The following is the list of the missionary staff of the Bombay and Bengal Mission of the Meth. Episcopal Church:

Superintendent, William Taylor.

Bombay Presidency.

BOMBAY AND OUTSTATIONS: Geo. Bowen, William E. Robbins, Jas. Shaw.

POONA AND OUTSTATIONS: Daniel O. Fox.

Central India.

BHOSAWUL, NAGPOOR, JUBBULPOOR, etc.: Albert Norton, George Gilder.

Bengal Presidency.

CALCUTTA, DINAPORE, etc.: Jas. M. Thoburn, C. W. Christian, Chas. R. Jefferies.

Besides, as we have mentioned, a considerable body of local preachers and others not yet so recognized, are helping on the work at the places mentioned and elsewhere. In the 56th Regiment, which lately moved from Poona to Kurrachee, were 36 men who had professed to find salvation in the Methodist Church of Poona, and Mr. Fox has recently visited Kurrachee to make the necessary arrangements for supplying them with services; and Mr. Seale, a very earnest local preacher whose work has been blessed of God in Lanowlee, Poona and other stations, has proceeded to Kurrachee to minister to the men there and at Hyderabad. A preaching-place has been provided. It should be mentioned that the work of preaching to the Natives occupies a foremost place at most of the stations, and that the chief strength of the Mission is now given to it, and that the Lord has granted considerable fruit in Bombay, Poona, Egutpoora, and elsewhere.

THE SUNLESS NATION.—XXI.

(An Allegory.)

The exiled Prince whispered to Light-seeker the glad tidings concerning their friend long lost and now found, and Light-seeker speedily took his place beside the sick man. It seems that the latter when a young man, a student, had become acquainted with a girl, still younger, the daughter of a wealthy and influential person, and met her two or three times without the knowledge of her father, and under the bias of the passion to which he yielded himself, he represented himself to be of a noble family and persuaded her that he was compelled by circumstances to conceal his true birth for a little, but would soon make it known to her father and solicit her hand. She gave him her heart and promised never to be another's. Afterwards, his conscience reproached him and he left the place, fearing to become more fatally entangled. When he was led by the One-eyed and Light-seeker to the Saviour's feet, there was the vague feeling in his heart that he owed some reparation to the family he had so wronged, but

he put it hastily away on the pretext that he could do nothing.

Light-seeker.—Ah, thus we get light as to the cause of your sad lapse! He with whom you then began to deal is of purer eyes than to behold iniquity, and you could not receive his divine help unless you would see this evil as he saw it, and consent to make all the reparation in your power. If you had only opened your heart to me then, I would have told you that the falsehood of which you had been guilty towards that young lady, was an abiding one, sending up its protest against you perpetually, and always would do so until you should confess it to the parties affected by it, and undergo the shame that might accrue through the confession. The still small voice of the Spirit was showing you this, but you refused to hear; consequently, the power whereby you might have resisted temptation was withheld from you and you made shipwreck of your faith.

Claudius.—I see it all now. After I left my Lord and you and the sunlit region, I wandered away into all manner of folly. Coming to the place where that young person lived, I found out that she was faithful to me, or rather to that ideal man which I have criminally pretended to be. I was in great destitution and ashamed to have her know that I was so. Many wild thoughts presented themselves to me, and I finally came and joined the band of brigands that dwell in these caves. A day or two ago we arrested a party consisting of a gentleman and his daughter, and you may imagine my stupor, when I recognized in her the very person whose affections I had deceitfully won. Before I could withdraw from her gaze she recognized me, turned pale and nearly sank to the ground. I then told our chief that he must not detain these captives, but let them go. He asked me if I was mad. I became excited and drew my sword, when some of the men fell upon me and gave me these wounds. I found an opportunity however to communicate with the father and told him everything. He told me that he had known my father, and would have gladly received me in my student days if I had called upon him. I was to him now a brigand, nothing more, though he thanked me for my frankness. Ah, what a load was taken from my heart when I had confessed the matter to him! A kind providence so ordered it that I should thus be prepared to hear your words, or rather the words of our glorious Redeemer.

One-eyed found an opportunity to tell the young lady about the radiancy from above that had shone into his own heart, and was delighted to find that she was acquainted with the same blessed light of life. Her sorrows had brought her to the feet of the Man of Sorrows upon whom were laid our iniquities. He went on to speak of Claudius and related the story of his life, showing how impressively it taught the necessity of uncompromising truthfulness. When, a few hours later, Claudius passed away, she stood beside his cot, sweetly assured him of forgiveness, and joined in the prayer and praise then offered. She afterwards said:

How infinitely sadder would this world be without sorrow! Disappointment helps to open our eyes to the fact that we have no falser friend, no more insidious enemy, than our own will. The stars which we take to be the glory of life, go out, but it is that the orb of day, the Sun of Righteousness may arise with healing in his wings. All glory to him who hath brought life and immortality to light through his own death and resurrection! The poor paradises of our imagination are found to be overwhelmingly eclipsed by the unstained and amaranthine inheritance reserved for the believing by Him in whom they confide.

When the chief of the brigands and the force with him returned, it was observed that they had with them an old man richly dressed. Who should this prove to be but the father of the one-eyed prince! His son was in the shadow of the cave and the father did not recognize him. It was night, and after a hasty repast all lay down to rest except those who were placed as sentries. One of the men gave me briefly the following account of their expedition. They had received information that this Prince was to pass that way. A considerable body of men rode some distance in front of the carriage, and a few accompanied it. No sooner had the avant-guard passed than one of the robbers lay down in the middle of the road, and as the carriage approached he threw up his arms in a way to attract attention. The carriage stopped and those who accompanied it ran to him to know what he meant. He professed to have been beaten almost to death by rob-

bers. All eagerly gathered around him to ascertain the particulars, for they wished to get on the track of the bandits. In a few minutes they went back to report to the Prince, but to their astonishment no Prince was to be found. A few of the brigands had stealthily and swiftly approached the carriage, and finding the Prince asleep had gagged him and carried him off. The man who pretended to have been beaten started the Prince's escort off on a wrong track, and, watching his opportunity, managed to escape from them and to rejoin the band.

Epitome of News.

SATURDAY, JANUARY 31, 1874.

—*Times of India*: "Mr. Mallet, of the Geographical Survey Department, has made a very important discovery of coal at the foot of the Darjeeling Hills. The largest seam is 11 feet thick; another is 7 feet; and there are several measuring from 2 to 5 feet. A sample from one of the beds has been analysed, and yielded as much as 80 per cent. of carbon."

—"Lieut. J. D. Hallett, Adjutant of the 40th Native Infantry, stationed at Ferozepore, committed suicide on Friday the 23rd instant. His bearer went into his room to call him on the morning in question for parade, and found him lying on the floor in a pool of blood, dead, his sword covered with blood being found lying near him. He had run the sword through his heart, and forced its point right through his body."

—The Government of India communicate the following: "Intelligence has been received from Aden that the report of Livingstone's death is confirmed by letters received from Cameron dated Unyanyembe, October 20th. It appears he died of dysentery after a fortnight's illness, shortly after leaving Lake Bemba for the eastward. He had previously attempted to cross the lake from the north, and, failing in this, had doubled back and rounded the lake, crossing the Chambeze and three other rivers flowing from it. He had then crossed the Suapula and died in Lobisa, after having had to cross a marshy country with the water for three hours at a time above the waist. Ten of his men died, and the remainder, consisting of seventy-nine men, were marching to Unyanyembe. They had disembowelled the body, and had filled it with salt and put brandy into the mouth, so as to preserve it. His servant Chumah went on ahead to procure provisions, as the party was nearly destitute, and gave the intelligence to Cameron, who expected the body in a few days. Cameron and his party had suffered greatly from fever and ophthalmia at Unyanyembe, but hoped to push on for Ujiji as soon as they had seen the body on its way to the coast. Livingstone's body is expected at Zanzibar early in February."

—*Times of India*: Ahmedabad: "A Mr. Nelson, of the Kirkee Powder Works, shot himself in the leg while out shooting, and died from the combined effects of weakness and amputation: he seems to have shot a buck, and very foolishly clubbed his loaded rifle to despatch the beast; the rifle went off, lodging the bullet in the knee. Let this be one other warning added to the hundreds and hundreds already existing to young sportsmen never, for the smallest fraction of time, to have the muzzle of their guns half-cock or full-cock anywhere but well in front of them."

—"Prabhu sons-in-law are, we are informed, not to be had in these hard times, except at a ruinous cost to intending fathers-in-law. It is said that when marriages take place among members of this community the father of the bride has not only to defray the expenses of the ceremony on his daughter's account, but is also called upon to pay the bridegroom's bills, without the slightest chance of evading this latter demand."

—C. A. Ramos, clerk Bombay Gas Co., is charged with criminal misappropriation of Rs. 7,500.

—A Brahmin, a religious mendicant, was found dead in a temple at Worlee on Thursday. A witness testified as follows: "I am a mendicant and live in the oart of Jeevanjee Maharajah at Bholeshwar, and am a servant of Jeevanjee. I have looked at the body before this inquest, and identify it as that of the deceased, who was a Brahmin, and the father-in-law of my son. He was a mendicant, and used to eat sweetmeat and potatoes and milk; but did not eat grain. He was about sixty years of age, and lived for the last twenty or twenty-five years in a temple on the hill at Worlee belonging to Mr. Vurjeeewandas Madhowdas, opposite the Wor-

lee Shices. Deceased was in the habit of drinking *bhag* and smoking *ganja* to excess. He never partook of cooked food except potatoes roasted in the fire. He was following this ascetic life for the last thirty years. He must have taken to this life under the influence of *bhag* and *ganja*. When he was not under the influence of these drugs he was rational. He was revered by Hindus of all classes as a very holy man, and they would contribute money and other things at his solicitation whenever he chose to ask. At night the deceased was alone in the temple and never had visitors there. He never mentioned to me that he had been disturbed by unwilling visitors at the temple. When the daughter of the deceased was married to my son, he gave her a dowry of Rs. 300 in cash and jewels valued at Rs. 300. He also incurred other incidental expenses to the marriage to the extent of about Rs. 100. When I called to the deceased and he did not answer, I supposed that he was dead. I could not touch the dead body without suffering such defilement as could only be removed by bathing, and I left the temple without satisfying myself whether deceased was alive or dead, but I supposed he was dead, because I called loudly and he did not answer."

—A correspondent of the London *Times* connected with the Livingstone Relief Expedition, writing from Ugogo, Central Africa, July 15th: "It was thought that many of the difficulties which usually attend the formation and starting of a large caravan would be much lessened by our commencing operations at the time Sir Bartle Frere's Mission was at Zanzibar, and that the ægis of his protection being thrown over the expedition many who could assist us but who at another period might be apathetic and hold aloof, or even be opposed to our success, would assist us in getting *pagazi*, and in other ways. The result, however, proved the reverse, for the object of Sir Bartle's mission being most unpopular both at Zanzibar and on the opposite coast, and the Sultan refusing to come to terms on the matter of the slave trade, with the abolition of which our expedition was supposed to be in some way connected, were both secretly and openly opposed by the Arabs of Bagamoyo, who did all they could to prevent *pagazi* engaging with us, and to induce those who had already engaged to desert. In this they were only too successful, so that at one period, while I could only obtain two or three fresh men daily, a greater number were continually deserting."

"Poor young Moffat (Livingstone's nephew) showed symptoms that the apparently slight illness he had at Zanzibar and Bagamoyo was much more serious than had been at first supposed. It was impossible to give him rest by stopping in a country where food was so scarce, and his only chance was to press on as fast as his state would admit, and join the caravan in a more plentiful district and where Dr. Dillon might see him. Unfortunately, notwithstanding constant doses of quinine, the low fever increased, he grew much worse, and died beyond Simbawenni, on the borders of the Makata swamp, where he lies buried under a tall solitary palm-tree. Poor young fellow, he was full of enthusiasm, and his heart was in the expedition!"

"No particular incident occurred on our march over the hills beyond Rehennoko until our arrival at Muini Usagara. Here we were detained against our will for several days. Some of our soldiers and *pagazi* having been sent to buy food at the rather distant village of Moumi, one of the forerunners accidentally shot an inhabitant of that place, he having his snider carbine loaded, contrary to orders. All the rest of the party who did not immediately make their escape were at once seized by the villagers. The negotiations for their release and the amount of blood-money we had to pay took several days, notwithstanding our being helped by an Arab who has settled in the neighbourhood. About 80 'dhoti' of cloth, three flint guns, and some other small items had to be paid before the business was terminated. This village, though apparently well situated in a pretty valley on the banks of the swiftly-running Mokondokwa, and surrounded by hills, proved most unhealthy. Scarce a member of the caravan escaped without suffering from a dysenteric type of diarrhoea, and we were fully inclined to corroborate Captain Burton's unfavourable opinion of it."

"From here to Lake Ugorubo we had a series of marches through jungle. Arrived there, we could see plenty of hippopotami in the water, but were unable to approach, owing to the marshy margin of reeds extending so far. From here to

Mpwápwá was by far the hardest march we had had, although water was found within a couple of miles of the place where we halted for the night. On arrival at Mpwápwá, late in the afternoon of the next day, we found we had lost a man and a donkey, both dead from fatigue. This place, where we first saw houses built as flat-topped *tembes*, instead of being cone-roofed, was not to us the haven of rest it was to Stanley. Food, though good and varied, was apparently scarce, and certainly dear."

"At Kisokwe, a very short distance from Mpwápwá, we met a band of robbers, who live by going about plundering villages all over the country, and who, by their own account, had just sacked the village of Kisokwe. They were certainly the most intelligent men we had seen, and also the first who did entirely without clothes. Those who had a bit of cloth, wrapped it round them, or threw it over their shoulders, but the majority had nothing but their arms, consisting of spear, javelin, and shield."

—*Bombay Gazette*: "The breach between Shere Ali and his son Yakoob Khan threatens an immediate renewal of the civil war which raged for many years before Shere Ali firmly established himself at Cabul. Both the Ameer and the Governor of Herat have now publicly declared their intentions with regard to the succession to the Afghan throne. Shere Ali has formally proclaimed Abdoolah as his heir; and Yakoob has with equal formality announced that he will not try to assert his own claims during his father's lifetime, but that he means to fight for the kingdom as soon as Shere Ali dies."

—The troops in India are to be supplied with India tea instead of Chinese tea."

—The new mail service connecting Australia with England via America was commenced on the 20th December, and at the close of the year the official connection between the colonies of New South Wales and New Zealand and the P. and O. Company would cease."

—*Tatler*, in the *Bombay Gazette*: "In the social relations of mankind the immortals who look down upon 'This Wicked World,' according to Mr. Gilbert, will see few things more likely to attract them to earth than a fancy ball."

MONDAY, FEBRUARY 2.

—The Rinderpest is dying out in Bombay."

—In the Madras Presidency there is, says the *Bombay Catholic Examiner*, "a Catholic population of 38,694 souls under the charge of one Bishop and 25 Priests. There are 32 churches, 53 chapels, and 45 schools attended, by 2,401 children, in English schools 1,686, and in vernacular 715. In the Bombay Vicariate there is a Catholic population of 21,000 under the charge of one Bishop and 72 Priests. There are about 36 churches and chapels, 11 English-teaching and 7 vernacular schools, the English-teaching schools being attended by 810 boys and girls."

—*Times of India*: "The apprehensions entertained last week on account of the food prospects in Bengal and Behar are confirmed; a public meeting on the subject is convened for Wednesday next in Calcutta, and meantime Lord Northbrook has found it necessary to defend the policy of Government in the matter, while the official *Gazette* publishes particulars tending to show that the supplies of food are more than sufficient to meet the calculated emergency. This may be. But experience has hitherto shown that emergencies of the kind exceed the calculations; so we are not inclined to attach too much importance to the large purchases of grain. It has yet to be distributed."

—It is stated by a weekly contemporary that Mr. Narayan Wassooodeo Kharkar is appointed to a responsible revenue post in Baroda, under the new order of things. We may add that Mr. Bala Mungesh Waglé, a Hindu barrister of this city, has accepted a high judicial post under the new Dewan. H. H. Mulhar Rao has also made application to the Bombay Government for permission to offer employment to two or three of its best-known native officers."

—Telegram, Calcutta, 31st: Government has arranged for a total supply of 340,000 tons of food-grains by the middle of May. Government estimates that possibly it may be necessary to provide subsistence for 2½ millions of people for seven months. This would require 240,000 tons."

—*Times of India*; Jubulpoor: "At the prayer-meetings of the American Methodist Mission, unless each member of the congregation stands up and confesses he is converted, he is not considered a proper Christian; on the other hand,

when a person confesses to that effect he is immediately hailed as a brother or sister."

We need not say that this statement is wide of the mark. Unconverted persons are recommended to manifest a desire for salvation, that they may be prayed for and with, and instructed how to find Christ; and when they have joy and peace in believing, they are recommended to confess what God has done for them. And for this there is both apostolic example and precept."

—*Sumsher Bahadoor*: "Some days ago an old Brahmin aged about seventy married an infant girl of eleven at Ahmedabad. The sight was so ridiculous, and the circumstances connected with the affair were so notorious, that a large number of people gathered round the couple during the ceremony. The insults which were offered to the old man and the father of the bride were so galling that the assistance of the police had to be called. It was generally said that the father of the bride had consented to give his daughter to the old man with one foot in the grave simply for the sake of the latter's money. The poor girl, unconscious of what was to be her fate, distinctly expressed her unwillingness to unite herself to the old man. She wept and resisted, but her resistance was of no avail. She was compelled to submit to her fate. It happened that shortly after the ceremony the old man died, leaving the poor girl a helpless widow all her life."

—It is stated that a speaker will find it almost impossible to be heard in the new University Hall. Why should we be compelled to go to the Goths for our architecture?"

—Narayan Bhaoo is supposed to have been murdered at Bandora on the 19th ult. by one who was his rival in the affections of a mistress. The Coroner's jury returned a verdict that he had been drunk and having fallen down was frozen to death. Suspicion was subsequently aroused."

TUESDAY, FEBRUARY 3.

—The *Bombay Gazette* calls attention to the cruelty towards animals shown by the people of this country, and instances the mode of carrying fowls with the head downwards."

—"The *Madras Mail* tells us that on Tuesday last a seaman of the ship *Rajah of Cochin* fell overboard while employed in painting the ship's side. A native was sitting in a boat within an oar's length of the man, but did not make the least effort to assist him, and he was drowned."

—"A correspondent of the *Rangoon Mail* notices that the new canal for the purpose of connecting the Sitang and Pegu rivers will in all probability be completed during the next dry season. It will be 23 miles in length, and when completed will enable boats to go to and from Rangoon and Tungoo with all safety, and occupy about three days' less time than the present highly dangerous and circuitous route *via* Kya Tsou."

—*Bombay Gazette*: "His Highness the Holkar and his Ranees went to bathe in the sea at Walkeshwar on Sunday last, on account of its being full moon that day, and they afterwards visited the Walkeshwar temple. At 2 p.m. the same day His Highness received a visit from the Hon. Mr. Justice Bayley. In the afternoon His Highness visited the Parthana Samaj rooms and Jeewanlaljee Maharaj. In the evening he was entertained at dinner by the Chief of Juth, who made valuable presents to Holkar and his suite."

The Parthana Samaj and Jeewanlaljee Maharaj! His Highness is very general in his attentions."

—*Madras Times*: "In the High Court, in chambers, before the Hon'ble Mr. Justice Innes, yesterday, the Rev. A. T. Bartlett, a prisoner in Her Majesty's Debtors' Jail, applied to be discharged, he having made over all his property to his creditors. Mr. Smith appeared for the applicant, and Mr. G. Branson for an opposing creditor. The ground of opposition was that the applicant had been guilty of fraud, in having disposed of property which had been mortgaged to the creditor. Mr. Bartlett was examined on this point, and his Lordship held that his discharge could not be refused."

Who is this Rev. Mr. Bartlett?"

—In the same is a notice of "The Memoir of the late Honourable Justice Onoocool Chunder Mookerjee; with a facsimile of his handwriting—his portraiture executed in lithography—an important decision delivered by him—and a genealogical chart of his family." By Mohindro Nauth Mookerjee, Teacher of the Calcutta Training Academy, and author of the "Effects of English Education upon the Native Mind," &c.

Here is an extract: "His dress is unaffected—he used to wear *dhootee* and *chadur* on all occasions except when going to court, office, or to see any

European gentleman, or attending any European party. And even on going to see a *nautch*, or something of the like, I have never seen him in a dress fine as a carrot fresh scraped, but *esto perpetuum* in pantaloons, and in satin or broad-cloth *chapkan*, with a *topce* well quadrate to the dress. But for the last two or three years he was constrained to wear his national *dhootie*, even when at home, for pantaloons, and this is ascribable simply to the fattening of his belly, to suppress which and to guard against further corpulence, on being advised by his doctor."

Justice Mookerjee is further described as one who "by dint of nude energy and perseverance erected a vantage ground above the common sense of his countrymen, nay, stood with the rare, barring few on the same level with him, and sat arrayed in majestic glory, viewing with unparalleled and mute rapture his friends and admirers lifting up their hands with heartfelt glee and laudation for his success in life."

"On the 7th December 1870 Mookerjee's labours were rewarded, and 'he took his seat on the Bench of the High Court, with Justice E. Jackson. This was a *desideratum* to him. The hope which he so long hatched at last yielded him what he hankered after, and in seven-league boots "true hope is swift and flies with swallows' wings," and he might have justly said *Veni, vidi, vici!*"

"Unlike those—'who, after having perpetrated heaps of the lowest dregs of vice, would go and bathe once in the Ganges and then nurture the thought that they are now *saint-like*, and thus having a faith in that stream, as one having the power to absterge one's heart from sin, they will go on committing sin till they pop off, or till their doomday—he had no such troth in the Ganges . . . he knew that *vice* should be met with punishment, and virtue with guerdon."

"His last illness commenced with a 'slight headache, which gradually aggravated and became so uncontrollable that he felt like a toad under a harrow . . . and so debile that he could not be moved.' He exchanged a few words with a Gossain 'in so melancholy a tone that sorrow segregates my heart to write them here. "The feast of reason and the flow of soul" is this. . . Having said these words he hermetically sealed his lips *not to open them again!*" . . . he remained *sotto voce* until he expired. We will not intrude upon the house of mourning, or as the biographer has it 'the house presented a second Babel, or a pretty kettle of fish.' Suffice it to say that the 'whole Bengal was in lachrymation, and even the learned Judges of the High Court heaved sighs and closed it.'"

—The opening of the Holkar's State Railway was inaugurated by a banquet at Khundwa on Monday.

—1,388 men were received at the Sailors' Home last year.

—*Guzarat Mitra*: "A Brahmin named Ravishunker Gowrishunker, aged about 30, inhabitant of Nowapoor, has gone to live with Christians. He has a wife and a son. The convert has taken his son to live with him. The relatives of the woman are trying to regain the boy. The Brahmin was to take baptism on Thursday, but the ceremony was postponed owing to some reasons."

—*Lucknow Witness*: "We are pained to learn that among those who went down in the *Ville du Havre* were two European delegates returning from the conference of the Evangelical Alliance. They were Prof. Premier of the Free Church Theological Seminary, Geneva, and the Rev. Antonio Carasco of Madrid. The loss of the latter especially will be greatly felt. His career had uncommon interest attaching to it, and gave great promise of future usefulness. When but sixteen years old he was condemned to the galleys for life on account of his religious and political sentiments, but his sentence was changed to banishment from Spain on the representations of England and America in his behalf. Recent events enabled him to return to his native country, where much was expected from him. But though the workman fall, the work will still go on."

—Five lakhs of rupees have been allotted by the Government of India to promote emigration from the distressed districts of Bengal to Burmah.

—*Friend of India*: "Thursday last was devoted by the Hindoos to the worship of Suruswatee, the goddess of learning. Inkstands were then cleansed, pens mended, and all manuscripts and books placed before the image, which is presented with white flowers and fruits. Schoolboys fast till the ceremonies of the day are concluded, and abstain also from reading and writing, as a special mark of respect."

—"After a seven weeks' journey through the principal districts of Shantung, the Rev. Dr. Williamson, who was accompanied by his wife, says that this venture at inland travelling was eminently successful. The natives are entirely changed in manner, and in some cases exhibited a decided kindly feeling."

—"Dr. Allon's Memoir of William Ellis, just published by Murray, has this passage:—"It is not too much to say that to Mr. Ellis alone it is owing that Madagascar is at this moment a free, constitutional, and Protestant country. Christian in any case it probably would have become—the seeds of Christianity had been planted and had produced fruit before Mr. Ellis visited the island; but his wisdom in the great crisis of transition largely determined what character its Christianity should assume, whether that of simple spiritual truth and freedom, or that of Romish superstition and bondage; what ecclesiastical organization its churches should assume, whether that of self-regulated freedom or that of hierarchical authority; and what should be the relations of the latter to the civil government, whether those of subordination and dependence, or those of spiritual and pecuniary independence. Through his counsels and urgencies the churches of Madagascar have probably been saved from the disastrous history and issue of Established Churches in all nations. Few men in modern times have been called upon to discharge such a mission, few have possessed such a combination of qualifications for it, and few have achieved a success so disinterested and noble. To the Madagascar of future generations William Ellis will be, only in a far simpler and nobler character, what Augustine was to England, what Boniface was to Germany, what Patrick was to Ireland, with the great distinction that, unlike them, he had forged no chains to bind the Christian energies and life of the Malagasy. Born in 1794 of illiterate parents, he wound cotton wicks with one hand, at two shillings a week, while he nursed his baby brother with the other. Taught in a Unitarian school, he became, like Moffat, a gardener. He died in 1872."

—Mr. Haran Chundra Ghose, in the *Friend of India*, writing about the prevalence of obscene language, says: "As nothing can be done in this country in the way of social reform without the interference of Government officials, I beg to suggest the following remedy. The magistrate of every district or sub-district ought to proclaim by tom-tom that the use of obscene language is looked upon as an offence by the Government, and that whoever makes use of such language will be looked upon as having broken the public peace, and dealt with accordingly. A few convictions in each town will serve to root out the evil, which has continued so long simply because none interfered in the matter."

WEDNESDAY, FEBRUARY 4.

—A telegram from Calcutta to a contemporary states that the case of Mr. Melvill (the Punjab Civilian who has been suspended for embracing the Mahomedan religion) has been referred to the Secretary of State for his decision.

—The two Parsees Nusserwanjee Byramjee and Cowasjee Bazonjee, accused of murdering a young Parsee woman, Dhubai, in the Fort, Nov. 29th, were yesterday found guilty and sentenced to be executed. The murder was evidently committed for the purpose of getting the property which they took, and probably they at first contemplated nothing but the robbery.

—*Bombay Gazette*; Moozafferpoore: "When you get a man of the right sort,—an unbiassed Thiboot planter of long experience, or an experienced official with a knowledge of the country as it was in '66,—men who in the last famine have had to pull dead bodies from under the hedges to bury them in the adjoining ditch, or from the four corners of the fields to bury them in a pit conveniently dug in the middle,—who have contrasted for themselves the season-signs of then with those of now,—who are not alarmists, nor over-timid, nor reckless in their speech,—from such men you will hear language which will shock and startle you beyond measure, and you will listen to statements which at once intuitively strike you as probably being the hidden springs which have prompted Sir George Campbell to suggest, intreat, and earnestly supplicate the Viceroy to stop exportation. The language I myself have heard to-day used by one of those experienced men I have described has, I confess, had a most deep and painful impression upon me. Basing his statement on reasons I shall give hereafter, he spoke in a grave matter-of-fact way of the certain death of

thousands of human beings, and even of tens and hundreds of thousands, in May and June, if the exportation to Nepal were not immediately and entirely repressed."

—*Indian Statesman*: "The death of Lord Colonsay deprives the Scotch College of Justice of one of its most illustrious members. Very few advocates have enjoyed more popularity in the Parliament House than Duncan McNeill."

—Same; Baroda: "At 5 p. m. on the 30th instant, a marriage party returning from a village to Baroda was set upon by above 40 men with bows and arrows and tulwars within a few yards of the English cemetery, and on some of the Thuggee Department going out to see what was up, the naique was shot dead with an arrow, and two or three others severely wounded, of whom one is said to be past recovery. This is anything but a pleasant state of affairs, when men in broad daylight are murdered with impunity, and contiguous to the British camp."

—*Day of Rest*: "In Kingston, Jamaica, a Cuban mission was established in 1871 by Rev. Ramon Monsalvage, a converted Catholic monk, educated by Dr. Merle d'Aubigné, whose great work he has translated into Spanish. Through the liberality of a New York merchant he was able to visit Kingston, and, amid discouragements on every side, to found a church and a school. The result is that there is now a Cuban Evangelical congregation of four hundred souls, two Sunday schools, two week-day schools, and a beneficence society for the religious relief of Cuban widows and orphans. In the army of Cespedes generals and other officers, as well as other men of intelligence, are declaring themselves Protestants, and light is beginning to appear in this land, so long shrouded in mediæval darkness and superstition."

—"A Missionary of the American Presbyterian Church writes from Canton:—"The Communion of the Lord's Supper was celebrated in the Presbyterian Church of Canton, Sabbath last. It was our privilege to receive on this occasion to the communion of this Church, on the profession of their faith in Christ, ten persons, as further results of the gracious work of God in our midst. This makes twenty-seven persons that have been received into this church during the last eight months. Some twelve have expressed the purpose to apply to the Session to be received at our next Communion."

—"The *Delhi Gazette* informs us that a detachment consisting of the 18th N. I., two companies of H. M.'s 59th Foot, a battery of artillery, and two heavy guns were under orders to march on Monday morning last from Agra for Rajpootana. Its object and precise destination have not transpired, but it is rumoured that there is trouble with the Maharajah of Kishengurh."

THURSDAY, FEBRUARY 5.

—*Bombay Gazette*: "It is more than probable that in the future this country will draw large supplies of coal from Australia. Extensive mines of that mineral are being worked in New South Wales, and a recent discovery at Hazlewood, in Gipp's Land, mentioned by us a few days since, gives hope that the colony of Victoria will also ere long be producing coal. A Madras paper mentions that four or five ships with Australian coal have arrived at Coconada during the past year."

—J. A. Watts, late a clerk of the G. I. P. Co. has been sentenced to two years' imprisonment for forgery.

—In another case, the prisoner, a peon, "took a blank cheque to a Hindu student of the Jugonath Sunkersett School, with some old document to which the signature of Manisty and Fletcher had been attached. At his request, the student, not without some hesitation, wrote the firm's signature and the amount and date on the cheque. Prisoner took it to the Agra Bank on the 1st December last in order to get it cashed for Rs. 1,400, when the forgery was at once discovered. The jury found the prisoner guilty, and he was sentenced to be imprisoned for two years. The native student who signed the cheque was severely reprimanded by his Lordship, and warned to be careful in future."

This seems to us, as the matter is here stated, a strange award. We should have thought the student the more guilty of the two.

—"At Meerut, a few days since, a murderous assault was made on the City Magistrate by a fakeer. It seems Mr. Webster went to examine some mosque which it was proposed to dismantle, when, after using some offensive threats, the man made a plunge at Mr. Webster with a three-pronged

iron rod; fortunately Mr. Webster had a pistol with him, which seemed to intimidate the assailant, and he was seized and pinioned by the attendants, all of which was the work of a few seconds."

—Mr. Conneau has recently examined in Jerusalem "a number of Judæo-Greek sarcophagi, with inscriptions. They were found quite recently on the Mount of Olives, not far from the site of Bethany, their date being of Christian times, and certainly very early. They contain the bones of Christian Jews, and it is startling, in connection with the locality in which they were discovered, to come upon the names of Simon, Martha, and Lazarus (Eleazar)."

—The Tichborne trial will, it is said, cost for the prosecution alone £150,000.

—*Indian Statesman*: "Ofenheim, the Austrian railway Croesus, who a few days ago lived in a magnificent place on the Schwarzenberg Platz, is now (says a correspondent of the *Morning Post*) confined in a cell of the prison of the provincial tribunal. The papers are full of details of his arrest and that of his accomplices, Ziffer and Liskowitz, and not a voice is raised on their behalf. On the contrary, the decisive action of the Government, and especially of the Minister of Commerce, Herr Von Banhans, in the matter, is approved by all classes. It is admitted on all hands that to strike at the corruption which was gradually undermining the financial world is a much more effectual means of improving the trade and industry of the country than to give pecuniary assistance out of the public funds."

FRIDAY, FEBRUARY 6.

—It now appears that the force despatched to Kishengurh is to enable the Raja of that province, "one of our worthiest feudatories," to deal with a refractory Thakoor. Colonel Beynon, the Political Agent, has done his utmost to effect an understanding, but in vain.

—*Times of India*: "We are promised a new and brilliant light, better than gas, and much cheaper. For the excellence of the light we can vouch, as Mr. A. Silbiger, the patentee for India, brought one of his portable light-makers to our office, and completely threw jets of the ordinary Bombay gas into the shade. The materials employed are petroleum refuse and water. The latter is forced through the former, partly decomposed and burnt as a very clear flame. No fire is used, the motive power being weights proportionate to the number of the burners. When tried recently at the photometer house before Mr. Pedder, the Municipal Commissioner, Colonel Kennedy, Mr. Walton, and divers other scientific and practical men, the success was complete. A very little petroleum refuse goes a long way, and water is cheap, so that the coal gas will have no chance against the new light if in practice it be found equal to its present promise. The ordinary gas-fittings will serve for the distribution of the new gas throughout a house."

—Telegram, Calcutta, 5th: A large public meeting was held in the Town Hall yesterday under the presidency of the Viceroy. The Central Famine Relief Fund has commenced under an influential committee. A considerable amount has already been subscribed. Her Majesty heads the list with £1,000 sterling.

—*Times of India*, Jumboosur: "A Bawa, that is, religious mendicant, who has come here, surprises everybody by eating one hundred flowers of poisonous dhatoora, and lives only on leaves and sometimes on a little milk. He does not touch corn. I have seen him eating dhatoora with my own eyes."

De gustibus non disputandum.

—Considerable rain has fallen in the N. W. Provinces. The *Pioneer* says "the fall of the last few days has materially bettered our prospects of a fair *rubbee* crop, and reinforced us for giving Bengal our utmost help."

—*Overland Mail*, Jan. 16: The Pope has issued a Bull which has created considerable interest and discussion throughout Europe, and it is said that the Governments of Germany, Austria, and Italy have taken joint action thereon.

Some Roman Catholic bishops have sent a protest to the Swiss Federal Council against the expulsion of the Papal Nuncio from Switzerland.

The remains of the late ex-Emperor Napoleon have been removed from their temporary resting place to the new sarcophagus in the Roman Catholic Chapel at Chislehurst, presented by the Queen.

Captain Maunsell, charged with assaulting the Duke of Cambridge, has been re-examined before the magistrate and committed for trial, but admitted to bail. The prisoner made a lengthy

statement of his grievances during the time he was in the army, and some correspondence which had passed between him and the authorities at the Horse Guards was put in and read by the Military Secretary to the Duke of Cambridge.

A serious conflagration has occurred in Portsmouth Dockyard, by which much damage has been done.

The English steamer *Wallachia* has been burnt in the harbour of Almeria.

Obituary of the Week: Col. Cholmely, Mad. Inf.: C. R. Tulloch, late Ben. C.S.; W. C. Kinsey, Esq., Ben. C.S.; Rev. W. Malkin, Mad. Ret.; the Countess of Portarlington; G. C. Oke, Esq., of the Mansion House; A. O'Reilly, Esq., J.P. and D.L. for Meath; Major Schalch, late R.A.; Capt. G. Spong, R.N.

—The wife of Private Gore has been sent to prison for a month, at Poona, for an assault upon another soldier's wife.

—Deaths last week, 326.

—Wittul Ramjee in the Fort Police Court: "I have reason to believe that my wife, the said Rookmeenee, who is now of the age of twelve years or thereabouts, and a minor, has been enticed away by her mother, the said Jankee, woman, with the object of selling her for prostitution, or marrying her again, and of robbing me of the ornaments which I had put on the person of my said wife Rookmeenee, and which she had on her person at the time she disappeared as aforesaid."

—A contemporary says Sir Richard Temple has telegraphed to the North-West Government for 50,000 maunds of cotton seed as fodder for the cattle, and for 10,000 maunds each of *Puttooa* (a fibre of the hemp class), and of cotton, which, presumably, the old and decrepit of both sexes and the *purdah* women will be required to convert into cloth at their homes."

—There are soon to be three additional Atlantic cables.

Miscellany.

—*Advance*: Those who have read Dickens' "Old Curiosity Shop" will perhaps remember that little Nell, in her wanderings with her grandfather, having reached the town where the races were to be, sat down by Mr. Codlin's show, "thinking how strange it was that horses, who were such fine, honest creatures, should seem to make vagabonds of all the men they drew about them." We took up one of the dailies lately, and there was a half-column of editorial complaining that the race-courses would soon be forsaken by all reputable citizens if measures were not taken to exclude the habitual gamblers and betters, or to suppress their open operations and public contentions over the results of the contests. The horse seems to carry with him a moral infection. For some reason careful parents have long been exercised with doubts over the moral influence of the circus, and one cannot see its procession of male and female riders entering town, tricked out in their gay apparel, without a marked feeling of disgust and pity mingling with the curiosity and amusement. If an acquaintance takes to fast horses, we shake our heads as in distrust of his future, and probably he loses credit at the bank, and wonders that the wholesale merchants are less ready to sell him goods on time. And in the last political campaign one of the most significant charges brought even against a President was thought to be that of addiction to fast driving, of keeping extensive stables, and of "talking horse!" And finally we could mention more than one clergyman whose reputation has been damaged in the eyes of many good people by his keeping too rapid a trotting horse, or being seen "on the road" too much in advance of others moving in the same direction. Horse-flesh and piety are thought not to harmonize.

—The Awakening in Edinburgh; *Christian*, December 18: The Noon-day Prayer-meeting in the Free Assembly Hall was crowded on Thursday. The exercises are, of course, principally devotional, but a short address of five minutes is usually given by Mr. Moody. On Thursday he spoke of the importance and power of faith in prayer. "Let not him that wavereth think that he shall receive anything of the Lord." He narrated some touching incidents which had come under his own notice in illustration of the power of believing prayer, especially in the case of mothers praying for their sons when away on the battle-fields in the late war in America. Soon after Dr. A. Thomson read a letter which he had received that morning from

a Christian lady in Edinburgh, narrating a series of incidents in connection with the rescue of the passengers of the shipwrecked *Loch Earn*, of which her own son, one of the passengers, had been the witness. The story, which we subjoin, was listened to with the deepest interest, and came in with peculiar fitness after Mr. Moody's address:—

"After the *Trimountain* left them and they had examined their ship, many a heart failed, and they feared they would never see land again. They could not navigate the vessel, and were left to the mercy of the wind and waves, or rather to the care of Him who ruleth wind and waves. Vain was the help of man. The wind drove them out of the course of ships, northward. You are aware that two ministers were left on board the *Loch Earn*. One, M. Cooke, a truly godly man, did all he could to encourage their hearts. Every day at noon he gathered them together, and earnestly by prayer strove to lead them to the Saviour, and this he continued to do till they reached England. The day before they were rescued, they knew that very shortly the ship must go down. The wind had changed, bringing them nearer the track of ships, but they had little hope of being saved. M. Cooke told them of his own hope, that death to him would be eternal life, and he urgently entreated them to put their trust in 'Him who was mighty to save.' At the same time, he told them he had no doubt they would be rescued, that even then a vessel was speeding to save them, that God had answered their prayers, that next day as morning dawned they would see her. That night was one of great anxiety. As morning dawned, every eye was strained to see the promised ship. There truly she was, and the *British Queen* bore down upon them. You may think with what thankful hearts they left the *Loch Earn*.

"One thing is remarkable—the officer in charge on board the *British Queen* had a most unaccountable feeling that there was something for him to do, and three times during the night he changed the course of the vessel, bearing northward. He told the watch to keep a sharp lookout for a ship, and immediately on sighting the *Loch Earn* bore down upon her. At first he thought she had been abandoned, as she lay helpless in the trough of the sea, but soon they saw her signal of distress. It seems to me a remarkable instance of faith on the one side and a guiding Providence on the other. After they were taken on board the pilot-boat that brought them into Plymouth, at noon, when they for the last time together joined in prayer, M. Cooke read to them the account of Paul's shipwreck, showing the similarity of their experience. I earnestly trust that the teaching the crew of the *Loch Earn* received during that time of sore trial may be greatly blessed to them."

—Dr. Andrew Thomson to the *Daily Review*: And now, at the close of the week of special services in Broughton-place Church, I wish to repeat the statement in your paper which I made on Monday in the Assembly Hall, that there is no week in my lengthened ministry upon which I look back with such grateful joy. I would not for the wealth of a world have the recollection of what I have seen and heard during the past week blotted out from my memory. When Howe was chaplain to Cromwell at Whitehall, he became weary of the turmoil and pomp of the palace, and wrote to his "dear and honoured brother" Richard Baxter, telling him how much he longed to be back again to his beloved work at Torrington. "I have devoted myself," he said, "to serve God in the work of the ministry, and how can I want the pleasure of hearing their cryings and complaints who have come to me under convictions?" I have shared with many beloved brethren during the past week in this sacred pleasure, and it is like eating of angels' bread first to hear the cry of conviction, and yet more, to hear at length the utterances of the joy of reconciliation and peace!

I was much struck by the variety among the inquirers. There were present, from the old man of seventy-five to the youth of eleven, soldiers from the Castle, students from the University, the backsliding, the intemperate, the sceptical, the rich and the poor, the educated and the uneducated; and in how many instances were the wounded healed, and the burdened released!

It may be encouraging to Christian parents and teachers to be told that very much of this marvellous blessing, when once begun in a house, has spread through the whole family, and those who already had the knowledge of divine truth in their

minds by early Christian education formed by far the largest proportion of the converts. The seed was there sleeping in the soil, which the influence from above quickened into life.

There was a considerable number of sceptics among the inquirers, but their speculative doubts and difficulties very soon became of no account when they came to have a proper view of their sins. Some have already come to tell me of their renunciation of unbelief, and their discipleship to Christ. One has publicly announced that he can no longer live in the ice-house of cold negations, and has asked Mr. Moody to publish the address which brought light to his heart, and to circulate it far and wide over the land.

I witnessed no excesses in the inquiry-rooms, but there was often deep and melting solemnity, sometimes the sob of sorrow, and the whispered prayer of contrition or gratitude. There must, however, occur at times imprudent things and excesses in connection with even the best works that have imperfect, though good, men employed about them. But cold criticism that is in search of faults, or ultra-prudence that attempts nothing, from fear of making mistakes, is not the temper in which to regard such events. I would not dare to take either of these positions, "lest haply I should be found to be fighting against God."

I have already expressed my high appreciation of Mr. Moody's manner of addressing. If some think that it wants the polished elegance of certain of our home orators, it has qualities that are far more valuable; and even were it otherwise, the great thing is to have the gospel of the grace of God clearly and earnestly preached to the multitudes, who are crowding every night to listen to him. When the year of jubilee came in ancient time among the Jews, I suspect the weary bond-slave or the poor debtor cared little whether it was proclaimed to him with silver trumpets or with rams' horns, if he could only be assured that he was free.

—*Evangelical Witness*: "A little from all is better than much from a few. When Sir Robert Peel asked Jabez Bunting, What is Methodism? Bunting replied:—"Repentance, faith, holiness, a penny a week, a shilling a quarter, from each and all." There is an enormous spiritual as well as financial power in this one principle."

—A curious question has been raised at the Disestablished Church Synod of Elphin. The dean proposed that the bishop should no longer be called 'Lord.' The bishop replied he was 'Lord' by virtue of the Queen's letter; he had paid £260 as fees of honour, and if the Synod would repay him those fees they need never call him 'Lord' again. Eventually an amendment virtually negating the dean's proposal was carried.

—The Rev. John Chalmers of the London Missionary Society writes from Canton:—"The influential part of the community seem to have changed their tactics entirely for the present. Instead of direct or violent opposition, they resort to works of benevolence and public preaching of their favourite doctrines, in imitation of us. They are establishing hospitals and schools and preaching-halls in the city and in the country."

—The Rev. John Madden, formerly a Roman Catholic priest, recently publicly renounced the errors of Romanism at a special service in the Metropolitan Hall, Dublin.

—Our Ritualistic contemporary the *Church Herald* is very wroth with the Queen. It says: "We deeply regret to observe that our most religious and gracious Majesty the Queen has thought it consistent with her duty to Almighty God and to the faithful of the ancient Church of England to partake of bread and wine at the so-called Communion of the Scotch Presbyterians—an event unparalleled in the history of the National Church."

The so-called Communion! If they only had the power, these Ritualists!

—We extract the following paragraph from the *Church Times*, a 'Church of England' newspaper which terms the Archbishop of Canterbury the 'Least Reverend Prelate':—"Our American correspondence teems with complaints of the scandalous manner in which the Dean of Canterbury and Mr. Fremantle betrayed their Church at the Evangelical Alliance; but it seems that there are members of the party bold enough to do the same thing at home. We commend the following paragraph from the *Islington Gazette* to the Bishops of the rev. gentlemen to whom it refers:—"The Rev. J. B. Heard, incumbent of All Saints', Pinner, preached at Colebrooke Row Presbyterian Church (Rev. J. Thain Davidson's) on Wednesday evening

last. The Rev. H. J. Berguer, vicar of St. Philip's, Arlington Square, will preach a sermon to the young in Colebrooke Row Presbyterian Church this evening."

—"I went," says a lady, 'just before Christmas, to see a young friend who, although surrounded by all the luxuries which wealth can give, was languishing with disease. As words were spoken of the beautiful gifts which devoted friends were expecting to present her, she said with great earnestness, "There is only one thing which I want; if I have that I shall care for nothing else." "What is that gift for which you long?" I inquired. She said, "I want my father to give me a promise that he will take me south; then I shall escape the cold, and I know I shall get well. O how I should live on that promise! The hours and the days would pass so quickly, I should forget all my weariness and pain."

"I thought: Dear girl, your father may give you his promise, and not be able to keep it; he may be snatched away by death, or riches may take to themselves wings and flee away. But you could "live on your father's promise;" and how unwilling I am to live on the words of promise which my Father in heaven gives! He whose word cannot be broken, whose promise cannot fail! Then came to mind the sweet words of Dr. Hamilton, written many years ago: "One single promise of Jesus Christ accredited in the heart unites the soul to God. The graft has taken, and the soul abides as a branch in the vine.""—*Christian Advocate*.

TELEGRAPHIC NEWS.

London, January 30th: Serjeant Hawkins [? Parry] has concluded his speech in the Tichborne case, and Chief Justice Cockburn has commenced summing up: this, it is expected, will last for a fortnight.—Mr. Whalley, M.P., having paid the fine of £250, has been released from Holloway prison.—Marshal Gablentz has committed suicide.

Aden, 30th: H. M.'s Gunboat *Philomel* sailed for Muscat on the 29th, and the *Swinger* arrived here on the 26th instant.

Penang, 31st: The ex-Prime-Minister of Acheen has published in the *Penang Gazette* of 22nd instant, a statement that he is prepared to swear that the treaty between Holland and Acheen of 1857 is a fabrication.

London, 31st: Two Conservatives are opposing Mr. Gladstone at the coming election; the pollings will be general next week. Birmingham has re-elected its former members unopposed.—Sir Garnet Wolseley reached the river Prah on the 1st instant. Ambassadors have arrived at the British camp with letters, which have been answered; their purport has not yet been made public. The occupation of the Adensie hills has been fixed for 18th instant.—H. M. Troopship *Jumna*, outward-bound to India, has passed through the Suez Canal.—The Carlists continue to blockade Bilbao.

February 1st: The following particulars have been made known with reference to the embassy to Sir Garnet Wolseley. The General arrived at the Prah River on the 1st of January, and the ambassadors from the Ashantee King arrived on the same day an hour later, their mission being to ask for peace. General Wolseley, however, replied that he would only treat with the King himself at Coomassie. The ambassadors returned to Coomassie on the 5th ultimo. The Naval Brigade crossed the Prah on the same day.—Forty-eight elections for the new Parliament took place on Saturday: of these, twenty seats were gained by the Liberals and twenty-eight by the Conservatives, the latter thus ousting eight Liberals.

2nd: The struggle between Prince Bismark and his efforts against Ultramontanism is increasing in bitterness. Germany has warned France and Belgium that it is their international duty to repress the attacks of the Ultramontane press and clergy.—A despatch of the 23rd ultimo from the Duke of Argyll to the Viceroy approves of the steps taken by His Excellency to meet the famine distress in Bengal, as well as of the objections against the prohibition of the exportation of rice.—The monetary conference between France, Belgium, Italy, and Switzerland has decided on limiting the coinage of the present year to silver-five-franc pieces.

3rd: Latest advices from the Cape Coast state that the expedition is trammelled by the wholesale desertion of native carriers.—H. M. Troopship *Crocodile* passed through the Suez Canal on the 2nd inst., outward-bound, for Bombay.—*Obituary*: Lord Colonsay.

4th: Messrs. Gladstone, Cardwell, Vernon Harcourt, Stansfeld, Lowe, and Childers have been elected: Sir John Pakington has been defeated. 136 Conservatives and 103 Liberals have been elected.—An official despatch from the Cape Coast dated 19th January states that the Ashantee King had sent a German missionary to treat with Sir Garnet Wolseley for peace. 1,100 seamen and marines with detachments of white troops are within a day's march of Coomassie. The 23rd Regiment has not landed, owing to the wholesale

desertion of native carriers.—Sir Seymour Fitzgerald has been elected M. P. for Horsham.—The Conservative candidate headed the poll at Greenwich.—The Republican mayors are being dismissed by the French Government.—Twelve French candidates have been elected in Alsace and Lorraine to the German Parliament.—The Archbishop of Posen has been arrested and imprisoned.—The Liberals have gained ten seats to-day.

Penang, 4th: An independent correspondent asserts that the Dutch are now uncertain whether the fort lately captured, in which fourteen useless guns were found, be the real Kraton or not, as it is declared that the real Kraton is further inland. An Acheenese ambassador has had an interview with General Van Sweiten, on which occasion he stated that the Acheenese will never surrender to the Dutch. Cholera continues among the troops.

London, 5th: The Duke of Argyll has written a letter to Mr. Disraeli denying the statement of the latter that the Liberal Government had ever advised Her Majesty the Queen to recall the late Lord Mayo. Mr. Disraeli replied that he received the information from Lord Mayo himself, who asked for a demonstration of the House of Commons to prevent it. To this the Duke of Argyll has rejoined that Lord Mayo may have apprehended such a proceeding, but that Her Majesty's Government had never contemplated his recall.—A despatch from Sir Garnet Wolseley dated 24th ult. states that the Ashantee King accepts the terms for peace, paying a war indemnity of £200,000. Our troops halt to-morrow thirty miles from Coomassie.

PASSENGERS ARRIVED.

Per P. and O. Str. *Venetia*, February 5th:

From Southampton.—Miss Mould; Mrs. Sealey; Mr. Branson; Mr. and Mrs. Turner and infant; Mr. Pugh; Mr. and Mrs. W. R. Norris; Mr. J. R. Greaves; Mr. C. Daniel; Mr. N. N. Wadia; Lieut. Drought; Mr. and Mrs. W. F. Graham; Mrs. Dana; Lieut. W. S. Parkis; Mr. and Mrs. Shearer; Mrs. A. Trairs; Mr. J. Rumney; Mr. Jaket Ormerod; Mr. J. C. Alexander; Mrs. Congden; Mr. Fleming; Mrs. Wishart; and Mrs. J. Sutherland.

From Venice.—Mr. and Mrs. P. Bird; Mr. Bickerdike; Mr. and Mrs. Wilks; Mr. and Mrs. Crawford; and Mr. W. D. Latimer.

From Brindisi.—Mr. C. M. Kerr; Major A. Mayne; Mr. G. Whinstone; Mr. C. B. Targett; Mr. S. Kelly; and Mr. Jas. Clark.

From Succ.—Mr. Holgate and Mr. Stuart Dodge.

PASSENGERS SAILED.

Per Str. *Arabia*, February 1st:

For Marseilles.—Madeline Lucy Tassy.

For Genoa.—Rev. and Mrs. J. L. Humphrey; Miss Kinsell; Rev. and Mrs. Ferguson and three children; Mr. P. Benemy; Mr. C. W. Everard; Captain Jamieson; Mr. E. Pont; Captain Shephard; Mr. Isidor Perez; Madame Teresa de Marci; Franco Passa; and Ortolio Erolo.

For Naples.—Rev. F. Heyl and Capt. P. Kirke.

For Port Said.—Mr. Boulgawaki.

For Suez.—Rev. M. N. Parkhurst; Dr. Hirst; Mr. G. Contanson; Bishop Harris; Rev. E. C. Houghton; Rev. W. A. Spencer; and Mr. Lacosta.

Per P. and O. Str. *China*, 2nd:

For Southampton.—Mrs. Calhoun and child; Mrs. Ludlow Smith and three children; Rev. James Bowie; Mrs. Holden; Mr. Dodds; and Capt. and Mrs. Worthing and infant.

For Venice.—Col. Fitzvygram; Mr. Bowers; Capt. A. E. Downing; Capt. E. A. Trevor; Dr. J. W. Fagan; Mr. W. Fagan; Mr. and Mrs. Lloyd; Mr. C. Danks.

For Malta.—Capt. and Mrs. Kay; Miss Kay; and Lady Dry and servant.

For Brindisi.—Hon'ble R. E. Egerton.

For Aden.—Mr. P. E. Leitas.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

MARRIAGE.

MADDEN—SALMON—Jan. 22nd, at Coonoor, W. S. Madden, Esq., Bank of Madras, to Mary, youngest daughter of Colonel W. B. Salmon, Bombay Staff Corps.

DEATHS.

GIDNEY—Feb. 2nd, at Byculla, the wife of Mr. John Gidney, Engine Driver, G. I. P. Railway, aged 22 years.

LITTLE—Feb. 3rd, at the Sudder Adawlut, Mazagon, E. H. Little, Esq., C.S., aged 36 years.

SUBSCRIPTIONS TO "BOMBAY GUARDIAN."

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Mr. King, Aug. 8th, 1873, Rs. 4-1-4; J. Rose, June 30th, 1874, Rs. 4-14-0; W. O'Leary, June 30th, 1874, Rs. 4; Rev. R. V. Modak, 1874, Rs. 9-10-0; Dr. R. C. Thorp, April 27th, 1874, Rs. 9-10-0; J. F. Pennock, 1874, Rs. 10-0-0; Rev. Mr. Ferguson, Nov.-25th, 1874, Rs. 11-10-1; C. B. Sharman, May 1st, 1874, Rs. 2-0-0; Rev. Dr. Bissell, 1874, Rs. 9-10.

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